STRAIT GATE
TO HEAVEN.

A

Sermon preached before the poore distressed Prisoners in the Kings Bench common Gaole, to their heauenly comfort.

By WILLIAM KING Preacher of the WORD of GOD.

Rom. 8. 18.

The afflictions of this present time are not worthy of the glory which shall be shewed vnto vs.

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THE STRAIT GATE TO HEAVEN.

LVKE 13. 24.

Striue to enter in at the ſtrait Gate: for many (I ſay vnto you) will ſeeke to enter in and ſhall not be able.

OVr Lord Ieſus Chriſt ſaith in the 20 of Matth. Many are called, but few are choſen. In the 7 of Matth. Verſ. 13. hee bids vs, Enter in at the ſtrait Gate: for it is the wide Gate and broad way that leadeth to deſtruction: many there be that goe in thereat: becauſe the Gate is ſtrait and the way narrow, that leadeth vnto life, and few there be that finde it. *Via lata & ſpatioſa.*

In this place of Saint Luke, we reade of a certaine man which came to our Sauiour Luk. 13 23.

Christ asked him of purpose, whether few should be saued. To whom our Lord Iesus answered thus; Striue to enter in at the strait Gate, for many (I say vnto you) will seeke to enter in, and shall not be able. In which answer, albeit our Sauiour doth not answer directly to his question either negatiuely or affirmatiuely: yet doth he plainly insinuate by his speeches: that few shall be saued.

Via arcta, que ducit ad vitam.

Reuerend regarded in Christ Iesus: this is a sufficient motiue whereby our Sauiour Christ forewarneth vs, that if we doe not in time repent, forsake our sinnes, and seeke after God: both the ancient Christian Fathers, (whose eyes saw not what we see, nor their eares heard not what we heare) yea, the very Heathen also shall rise vp in iudgement against vs. For it is good counsell which S. Augustine giueth; Quid prodest si omnia habes, eum tamen qui omnia dedit non habere? What is a man the better though he haue all things, and be without him which is the author of all things.

Let none therefore stumble at it: but if any doe, let them remember the charge that we haue also from God. Oh (saith one) consideret periculum meum: He that is displeased with me let him consider my danger: for saith

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saith not God to Ieremie, that he would de- Ier.1.17.
stroy him before his face, if he held his peace,
Saint Augustine saith very well: Quid tu
succenses mortalis? iubente Christo mare
audit, & tu surdus es? O worme of the earth
why doest thou storme? the Sea heard and
obeyed the voice of Christ: and dost thou stop
thy eares? Mare audit, ventus cessat, & tu
fluctuas? The sea waxed calme the wind was
still, and dost thou begin to bluster and swel?
Doe not we speake from the mouth of God?
doth not the Holy Ghost giue vs lofty and Tit.1.7.
glorious titles? as, the Stewards of Gods 1 Cor.4.1.
owne house, disposers of his secrets, dis- Mat.16.19.
pursers of his treasures, keepers of the 20.
broad seale, keepers of the keyes of heauen: Apoc. 3.7.
Gods Secretaries, Gods Embassadors, An- 24.
gels, yea, the very glory of Christ: and all 2 Cor.8.23
this to expresse the excellency of our calling:
yet the vild varlets and venemous vermine
of the earth, dare call vs proud Prelates,
vild Parsons, and pelting Priests. O mon-
strous and intolerable impiety: I speak to al
sorts, not to some few of one sort. But that
which herein I speak, is not much more then
that of the Apostle Paul (as some of your Acts 7.
own poets haue said) which is warrantable.
One thing therefore deare Christians let

me beg of you: to wit, that you would heare diligently, receiue zealously and iudge soberly and discretly, Non mea verba sunt sed verba vitæ æternæ, They are not my words but the words of eternall life. For the word of God hath sundry hearers: some receiue it, some receiue it not. Note the parable of the sad the seed of the word of God when it was sowne some fell by the high way side, some vpon stony ground, some vpon thornes, and some in good ground, &c. But more briefly and strictly the word of God hath two sorts of hearers: Elect and Reprobate. The Elect say with Peter: Domine ad quem ibimus? verba vitæ æternæ habes: Master, to whom shall we goe? thou hast the words of eternall life. The Reprobate say; Durus est hic sermo: This is a hard saying, who can heare it? can mortality put on immortality? can this corruption put on incorruption? can Christ be God and man? can God beget a Son? as of late the Deuill of Norwich diuelishly said: yea, worse then a Deuill was he: For the Deuils in the 4 of Luke acknowledged Christ, crying & saying thou art Christ the son of God, but this Deuil denyed Christ

Mat. 10.
Mat. 13.
Mat. 4.
Luke 8.

Iohn 6.

Fox in the Booke of Mart.

Luke 4.

The word of God is preached in vaine to many: the hony is lost that is put into vessels

sels of gall: the fish is cast away that is put into drie pooles: and the seed perisheth that is sowne vpon the sand. S. Cyprian saith; Certe labor irritus est, & nullius effectus, offerre lumen cæco, sermonē surdo, sapientiam bruto: eam nec sentire brutus possit, nec cæcus lumen admittere, nec surdus audire: Truely it is lost labour and to no purpose, to offer light to a blinde man, speech to a deafe man, wisdome to a grosse head: seeing that a grosse head cannot perceiue, a blinde man cannot see, and a deafe man cannot heare. The ancient Father Origē saith, Quanto melius esset nonnullis omnino non audire verbum Dei, quam audire cum malitia, vel audire cum hipocrisi: melius autem dicimus ad comparationem malorum: How much better were it for some not to hear the word of God at al, then to heare with malice, or to heare it with hypocrisie, we say, better in respect of euils.

Cyprian cont. Dei. Tract. 1. pag. 1

Therefore my deare Brethren and fellow Prisoners, your friendly censure I humbly desire, together with your diligent attention, and due regard of the matter ensuing: In the opening and explication of these words of our Sauiour Christ: wherein I doe assure you, I meddle not at all with any controuersies in the Church, or any thing in the

state Ecclesiasticall, but onely enter into a controuersie with Satan and sinne. It is contriued into thræ principall heads: therein our Sauiour Christ declareth how hard a thing it is to enter into life, and how few
Luk.13.23. shal enter. In the first, our Lord Jesus bids vs striue earnestly. In the second, he affirmeth that the gate is very strait. In the third, he saith, many which seeke to enter in shall not be able.

The particulars that occurre (as many there are) they shall bee touched rather then handled in their place.

Cap. As touching the first head, where he bids vs striue earnestly; noting thereby that it is a matter of great strife against the World, the Flesh and the Deuill: and therefore we may rather wonder that any shall be saued, then so few shall be saued. For we haue all the lets and hindrances that may be, both within vs, and without vs: we haue (as they say) the Sun, Moone, & seuen starres against vs: we haue all the Deuils in hel against vs, with all their hornes, heads, maruellous strength, infinite wiles, cunning deuices, deepe slights, and methodicall temptations. Here raues a sore streame against vs: then haue we this present euill World agnitst vs

with

with his innumerable baites, snares, nets, ginnes grins. &c. to catch vs, fetter vs, and intangle vs. Here we haue both profits and pleasures, riches and honour, wealth and preferment ambition & couetousnesse. Here comes a campe royall of spirituall and inuisible enemies. Lastly, wee haue our flesh, that is, our corrupted nature against vs: we haue our selues against our selues: For wee our selues are as great enemies to our saluation, as either the world or the Deuill: For our vnderstanding, reason, will and affections are altogether against vs. Our naturall wisdome is an enemy to vs: our concupiscence and lusts doe minister strength to Satans temptations, they are all in league with Satan against vs, they take part with him in euery thing against vs and our saluation, they fight all vnder his standard and receiue their pay of him This them goeth hard on our side, that the Deuill hath an inward party against vs, and wee carry alwayes within vs our greatest enemie, which is euer ready night and day to betray vs into the hands of Sathan: yea, to vnbolt the doore to let him in to cut our throats. Here then we see an huge armie of dreadfull enemies and a very legion of De-

Deuils

nils lying in ambush against our soules: are not we therefore poore wretches, in a most pitifull case, which are thus besieged and betrayed on every side? All things then duly considered, may not wee iustly marueil that any shall be saued? For who seeth not, who knoweth not, that thousand thousands are caried headlong to destruction (without the great mercy of God?) either with the temptations of the world, the flesh, or the Deuill. But yet further I will shew you by other apparant and euident reasons, that the number of Gods Elect vpon the face of the earth are very few in comparison, which may thus be considered. First, let there be taken away from amongst vs the Papists, Atheists, and Heretiques. Secondly, let there be shouelled out of vitious and notorious euill-liuers, as sweaters, drunkards, whoremongers, carnall worldlings, deceiuers, coseners, proud men, rioters, gamesters, and the prophane multitude. Thirdly, let there be refused and forted out all hypocrites, carnal Protestants, vaine professors, backe-sliders, decliners, & cold Christians. Let all these (I say) be separated, and then tell me how many sound, sincere, faithfull, and zealous worshippers of God will bee

found

found amongst vs? I suppose we should not neede the Art of Arithmeticke to number them: for I thinke there would be very few in euery Village, Towne, and City. I doubt they would walk very thinly in the streat, so as a man might easily tell them as they goe. Our Lord Jesus asketh a question in the Gospel of Saint Luke, saying; do you think when the Sonne of man commeth that he shall finde faith on the earth? to the which we may answer, surely very little. Luke 1

To make it more clearely manifest that few shall bee saued: in the first age of the world, all flesh had so corrupted their waies that God could no longer beare them, but euen vowed their destruction by ouerflowing of waters: when the flood came, how few were found faithfull? eight persons where onely saued by the Arke. How few righteous found in Sodom, and the Cities adioyning? but one poore Lot and his family. How few beleeuers were found in Jericho? but one Rahab. How few of the old Israelites entred into the Land of Promise? but two, Caleb and Iosuah: the rest could not enter in because of vnbeleefe. The true and inuisible Church was small, during the gouernment of the Iudges, as appeareth plentifully Gen. 6

ly

g 17. ly in that booke. In Elias time the Church was so small that it did appeare weake. In the reigne of the Kings of Israel & Iudah, the sincere worshippers were very few, as appeareth by the complaint of all the Prophets. During the Captiuitie, the Church was as the Moone vnder a cloud: shee was driuen into a wildernesse, where she did hide her self. During the persecution of the Greek Empire by Gog and Magog, and Egypt, they were fewest of all. In Christs time, with what filthy company did he begin with-all? How were all things corrupted by the Priests, Scribes, and Pharisies preaching, there were few beleeuers. After the first fiue hundreth yeares, what an eclipse was in the Church, during the height of Antichrists reigne. How few true worshippers of God were in the world for the space of almost nine hundred yeares? Since the Gospell was preached and spread abroad, how few do beleeue? And as the Prophet Esay saith,
53.1. Domine quis credidit auditui nostro? Lord who hath beleeued our reports? This then you see, it doth appeare (both by Scripture, reason, and examples of all ages) that the number of the elect is very small, and when all comes to all, few shall bee saued.

There-

Therefore let vs striue earnestly to goe in at the strait Gate, for the small number of those that shall be saued ought to thrust vs forward to enter in thereat. Christ saith, Contendite intrare per angustam portam, quia multi (dico vobis) studebunt intrare, & non poterent: Striue to enter in at the narrow Gate, for many (I say vnto you) will seeke to enter in and shall not be able. Luk 13. And in another place, hee saith; The Gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it. Matth. 7. If men would consider of this, and try with themselues whether they bee of that small number or no; it would make them looke better about them, &c. Death threatneth vs, who is very terrible to flesh, and the remembrance of it very bitter to man that is sowsed, soaked, and setled in the pleasures of this World. It flattereth no man, it regardeth not persons, it weigheth not friendship, it careth not for rewards, it is very grimme, vgly, and cruell, and killeth downe right where it hitteth. Therefore, Christ bids vs striue earnestly. To knit vp this point, S. Bernard saith; There is none of vs all which standeth not in need of counsell, props, and helps. The generall misery of mankinde is triple, Bernar. Serm. de Ad. dumini

triple, &c. For both wee are easie to be seduced, and vnable to doe well, and very weake to resist. If we wold discerne betwæne good and euill, wée are deceiued: if we goe about to doe good, wée quickly faint: if we endeauour to resist euill, wee cannot endure, but are easily ouercome. The tyrannie and rage of Satan is vnspeakeable, and his power mighty: the baits of the world be innumerable, and our flesh fraile and weake: They are thræe deadly enemies to our saluation, against all whom we must iointly fight.

Pet. 5.8. Our first aduersarie, the Deuil, a roaring
9 Lyon, rangeth about, séeking whom he may
12. deuoure, and inuenteth a thousand waies to
ohn 5. entrap vs, & bring vs to euerlasting shame
16. and destruction. For Saint Paul saith, wée
oh. 2. 16 wrestle not against flesh and blood, but a-
al. 5. gainst rule, against powers, against worldly Gouernours of the darknesse of this world, against spirituall wickednesse in all spirituall places. Our second enemy is the world, the whole world is altogether set on wickednesse, there is nothing in the world but the lust of the flesh, the lust of the eyes, and the pride of life.

et. 2. 11 The third, our flesh our flesh which rebelleth and lusteth contrary to the spirit, fleshly

lusts

lusts fight against the soule: Here you see what enemies they be to salvation.

How then shall wee strive to enter in at the strait Gate and narrow way leading to everlasting life? First, resist the Deuill and he will fly from you. Resist him in faith, in Prayer, and in the word. Secondly, be crucified to the world even as strangers, which are not of the world. For we haue no abiding City here: but wee seeke one to come, saith the Apostle. Lastly, chastise thy body with watchings, with labour, with fastings: it is a great victory to ouercome the Deuill, a greater to ouercome the world, and the greatest of all to ouercome the flesh & fleshly vnruly affections. To him that ouercommeth shall be giuen a crowne: but hee that is ouercome shall bee the continuall bondman of Satan, our vile and cruell enemie. Let vs so strive that we may ouercome: hee onely that striueth lawfully shall bee crowned. Let euery man therefore keepe his stand or station in all obedience and readinesse. Stoutly must we fight vnder Christs victorious Banner. They are not trifles for which wee strive: therefore let vs not shrinke nor cowardly runne away: but with an inuinsible courage in an assured hope of victory,

The wayes and means of striuing.

Luke 4.
2 Tim. 4.
Gal 6. 24.
Heb. 13. 14

2 Tim 4.

victory, abide all warlike miseries sustained with the comfort of that reward: which no man shall receiue except he striue lawfully.

2 Tim. 2. No man that putteth his hand to the plough and looketh backwards, is worthy of the kingdome of heauen: but he that endureth to

Math. 10. the end shall be saued.

Now we striue for Christ, and not for Antichrist, for the truth, and not against it.

1 Cor. 13. I can doe nothing against the truth, but for the truth, saith Saint Paul: for the Gospell, and not for the doctrine of men: for true Religion, not for superstition must wee striue. But our striuing for the most part is all awrie and wicked: we striue who may be the proudest, pretending equality: we striue indeed for superiority, neither equall nor superior can we abide: we striue how to supplant and ouerthrow one another: enuy hath made men impudent, striuing to undermine and cast downe the walles of innocency: striuing how to place and displace, how to disgrace, and how to bring into fauour how to set vp, and how to throw downe. And in so doing we striue against our selues, and for the aduantage of our deadly foes. This warre is not Christian, this is not to striue lawfully: this is not to fight a good

fight

sight: this victory shall not be crowned.

Behold, in a word, I speake vnto you all; how many are there among you (a shame to speake it) that séeke to striue against your selues, and follow the example of the multitude: namely, in swearing, blasphemy, curfed speaking, railing, backbiting, slandering, chiding, quarreling, contention, iesting, mocking, flattering, lying, dissembling, &c. These things doe ouerflow in all places, so as men which feare God had better bee any where then in company with such men.

Lactantius Firmianus, speaking of the end of the World, saith, Si erunt boni, præde ac ludibrio habebuntur: If there remaine any good men at that time, they shall be counted a prey, a booty, a mocking stocke. Canst thou not flatter? Canst thou not lye? Canst thou not play the Hypocrite? Canst thou not follow the fashion, and serue the stage? No, then thou art no méet man to liue in this world: choose a few companions. But I say vnto you as Nestor did vnto his children, pray, for vnlesse God helpe vs, we all perish. *Lactant. Acephali cap. 11.*

Now I beséech you brethren and fellow-prisoners, euen for Iesus Christs sake, doe not as the multitude doth, which we sée daily before our eyes, to wallow in wicked-

 nesse:

way and wide gate, leading vnto euerlasting damnation.

Striue earnestly. The almighty God of his ineffable goodnesse, when hee saw the weaknesse of our flesh by nature prone to euill, and therefore vnable to withstand the Deuill (who is called a Dragon with seuen heads for his subtilty, and ten hornes for his cruelty) euen then most louingly shewed an excellent remedy, whereby wee might preserue our selues from iniury and that is prayer. It behoueth vs to take it for our weapon, that we may keepe our selues from the inuasion of Satan. For as the Lyon (at the sight of a Cocke) is discomforted, and at his crowing betaketh himselfe to his heeles: So doth Satan both stand in feare of a godly man, and fly at his prayer. And Lactantius noteth, Deuils do hurt but the faint-hearted: such as the great and mighty hand of God doth not protect, which are prophane from the sacrament of truth: but the iust, that is, the true worshippers of God, doe the Deuils feare.

audentius Merula de emorabibus, l. 209 Lactant. de error. c. 16.

Let vs valiantly take this weapon in hand, and manfully fight with Satan and sinne: let vs try our combat in the field of the

the holy Scriptures, let vs [illegible]
the way of Gods Commandements, and
breake into these words, The afflictions of Rom.8.1.
this present time are not worthy of the glory
that shall be shewed vnto vs. Let vs striue to
enter in at the strait Gate and narrow way
leading to eternall saluation: to wit, Charity,
which is the roote and mother of all good
works: ioy in seruing of God: peace & trans- Gal.5.22.
quility of mind in the stormes of this world:
patience in aduersity: longanimitie in expec-
ting our reward: bonity in hurting no man:
benignity in sweet behauiour: gentlenesse
in occasion giuen of anger; faithfulnesse in
performance of our promises: modesty with-
out arrogancy: continency from all kind of
wickednesse: chastitie in conseruing a pure
mind in a cleane & vnspotted body. Against
these, saith Saint Paul, there is no Law. Gal.5. 22
Contrarily, let vs shun and auoid the broad 23.
way and wide Gate leading vnto euerlast-
ing destruction: namely, fornication, vn-
cleannesse, wantonnesse, lechery, idolatry,
poysonings, enmities, contention, emulati-
ons, wrath, strife, dissention, sects, enuy,
murder, drunkennesse, gluttonie, & such like:
of which I foretell you, as I haue told you
before, that those men which do such things

shall neuer obtaine the kingdome of heauen.

Here then you see how hard a thing it is to striue to enter in at the kingdome of heauen, and how few shall enter, therefore some because it is difficult to striue, striue not at all. But Christ bids vs to striue earnestly, and promiseth euerlasting peace and comfort vnto him, contendenti & vincenti, that striueth and ouercometh, saying, though in the
Ioh.16.13. world yee haue no peace, but tribulations and afflictions, yet be of good cheere, Ego vici mundum, & omnia in hoc mundo: I haue ouercome the world, and all things in this world, and therefore in mee, you shall haue peace eternally.

Cap. In the second head our Lord Iesus Christ affirmeth, that the Gate is very strait, noting that none can enter in, without vehement crowding, and almost breaking their shoulder bones: that is, none can enter into eternall life without vehement suit, earnest prayer and supplication vnto God for the forgiuenesse of their sinnes, wrought by the spirit, in all Christians, with an inward and true repentance: and God shall direct all thy wayes, and appoint thee how to goe, either hither or thither as the Prophet Esaias saith: Though the Lord giue thee bread of trouble,

and

and the water of affliction and aduersity, thy raine shall be no more scant: but thine eyes see the raine: yea, and thine eare shall heare the talking of him that speakes behind thee, This is the way, walke therein, turne not aside neither to the right hand nor to the left. Wherefore, Hoc opus, hic labor: endeauour we, and let our chiefest care, yea, our greatest endeauour be for the vertue of his grace the antecedent to glory, both which are his free gifts. The Lord will giue grace and glory, and no good thing will hee with-hold from them that walke vprightly. Esay 30.21. Psa. 84.12

As I haue shewed you of sundry lets both within vs and without vs, which doe keepe vs backe from God, and hold vs fast in our sinnes: so now vnto all that hath beene said before, I will lay forth vnto your view seuen especiall lets and hindrances vnto eternall life: which may not vnfitly bee tearmed seuen barres out of heauen, and seuen gates into hell: and thereby you shall perceiue that the gate is very strait that leadeth vnto life, and few there be that find it.

The first, which is infidelitie, is proued out of the fourth Chapter to the Hebrewes where it is thus written: Vnto vs was the Gospell preached as vnto them: but the Heb. 4.

word which they heard profited them not because it was not mixt with faith in those that heard it. And againe, they could not enter in because of vnbeléefe. Heere wee sée that vnbeléefe did barre out the old people frō entering into the land of Promise: which was a figure of Gods eternall Kingdome. And sure it is, that the same vnbeléefe doth barre out thousands of vs. For many will beléeue nothing but their owne fantasies: they will not beléeue the Word of God, especially when it is contrary to their lusts, and likings, profits and pleasures. Though things bee manifestly proued to their faces, and the Chapter and Verse shewed them: yet will they not beléeue: or though they say they will beléeue, yet will they neuer goe about the practise of any thing, but reply against God in all their actions. And for the most part when God saith one thing, they will either say or doe another: when God saith yea, they will say no, and giue GOD the lye. Some againe will say, if all be true that the Preachers say, then God helpe vs. Thus you sée how infidelity doth barre men out of heauen and cast them into hell.

The second Gate, which is the presumption of Gods mercy: for, if men bee sharply

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reproued

reproued for their sinnes, and exhorted vnto repentance, by 4 by they take couert, saying, God is merciful, as though God were made of all mercy, and that there were no iustice in him at all: and thus the wicked make Gods mercies an occasion, which the Prophet Nahum in the first Chapter of his prophesie doth sharply reproue: The LORD (saith he) is slow to anger, but he is great in power, and will not surely cleare the wicked. Here we see that God will not surely spare such as goe on in their sinnes presuming of his mercy, and saying in their hearts, If I may but haue a Lord haue mercy vpon mee three houres before my death, I care not. But it is iust with God when those three houres come to shut them vp in blindnesse and hardnesse of heart, as a iust plague for their presumption. Therefore the Prophet Dauid seeing the grieuousnesse of this sinne, prayeth to be deliuered from it. Keepe me, O Lord, from presumptuous sinnes, let them not raigne ouer me. Let all men therefore take heed of presumptuous sinnes, which is the onely cause that sinne doth so mightily abound in our age: and let vs not continue in sinne, presuming of Gods mercy, but let vs come vnto God for mercy, while the

gates of mercy are opened vnto vs: For though God bee full of mercy, yet will hee shew no mercy to them that presume of his mercy but they shall once know to their cost, that iustice goeth from him as well as mercy. And therefore it may well be called the strait Gate to Heauen, and the wide Gate to Hell.

Let vs come to the third gate, which is the example of the multitude, for that doth harden and imbolden men vnto sinne: As when many birds do flicker and flocke together, they fall vpon the net without any feare, but one or two alone will bee afraid. Euen so the example of many sin-companions doe imbolden men to runne through the snares of Satan without any mistrust. This is proued in the 23 of Exodus, where the Lord saith flatly, Thou shalt not follow a multitude to doe euill. This is a thing that hindreth a great number from God, for they neuer looke vp vnto God, or to his word, but stare vpon the common multitude and doing of most men, and examples of the world, thinking that if they doe as most men doe, as their fore-fathers haue done before them they are cocksure & of an euen ground. And hereupon riseth their vnwilling prouerb,

Doe

Doe as the most men doe, and the fewest will speake of you, which is a very wicked speech. But they haue forgotten Saint Pauls Rule, Ne configuremini seculo isto, &c. Fashion not your selues like vnto this world. These fellowes that stand vpon the multitude, will reason thus, We see none of these great ones of the world, none of the noble, none of the rich, none of the wise and prudent receiue this doctrine, but onely a few shackrags and beggerly rascals, and therefore it is a token that it is nothing worth, and that it is doubtfull, and not for vs to meddle withall. Lae what thoughts may crepe into our hearts, and how slily Satan may trump in our way and blindfold vs, and lead vs away in the dark by doting and dozing vs with the example of the multitude. Let vs therefore take heed of these pitfals which Satan layeth in the way, and not bee caried away with these thoughts and reasons.

The wicked beare themselues in hand, that they will win the game, & that the goale goeth on their side, and there is nothing but crowing long before it be day, and great triumphing among them before any stroke be stricken, and that because we be but a hand-

full

full of people, and they a great multitude: and that in a manner the whole world agreeth with the to practise our death. Thus the Deuil doth cast a mist before their eyes, and leads them away from the strait Gate to Heauen, and brings them into the broad way, which leadeth them to the bottomlesse pit of Hell. Therefore my deare Brethren, let vs stand fast in the Word of the Lord, and take heed of bending with the way that wee bee not caried away, or bowed quite downe with the raging streame of the multitude, for the sway of the world doth weigh downe all things that can bee spoken ent of the word of God, and openeth a very wide passage into Hell.

Now let vs proceed to the fourth Gate into hell, which is the long custome of sinne, for that taketh away all sense and feeling of sinne, and maketh it as it were another nature vnto vs, so that wee may as well alter nature as shake it off, when it is thus soldered vnto vs through long custome: this is noted by the Prophet Ieremy to bee a very dangerous thing. For he saith, Can the black Moore change his skinne, or the Leopard his spots? then may yee also doe good which are accustomed to doe euill. Here the

Pro-

Ier.13.23.

Prophet affirmeth, that it is as hard to cure an old disease that is bred in the bone, or to remedy a sinne that hath beene hatched and brought vp with vs, as to wash a blackmoore white, or to change the spots of a Leopard, which cannot be without the destroying of nature. And surely try it who will, he shall find it as hard a matter to leaue an old custome, whether it bee of swearing, gaming, lying, whoring, euill company, or any other sin, as to wash an Æthiopian. Therefore it is written, Prou. 27. Though thou shouldest bray a foole in a morter among Wheat brayed with a Pestle, yet will not his foolishnes depart from him: So that as long as we are in custome with sinne, the doore of Heauen is barred vp against vs.

Now let vs heare of the fift Gate, which is the long escaping of punishment, this is auouched by the Wise man in these words, Because sentence against an euil worke is not executed speedily, therfore the hearts of the children of men, haue set them to doe euill. Where he sheweth that one cause why men are so hardened in their sins, is because God winketh at them, and letteth them alone, not punishing them immediately after they haue sinned, For if God should forthwith

strike

strike downe one, and raine downe fire and brimstone vpon another, and cause the earth to swallow vp the third, then men would feare indéed: but God taketh not that course, for though he méet with some in this life, yet he lets thousands escape, and that maketh them more bold, thinking they shall neuer come to their answer. Euen as an old theefe which hath a long time escaped both prison and gallowes, thinks he shal alwaies escape, and therefore goeth on boldly in his thefts. But let them take héed, for as the Prouerbs saith, Though the pitcher goes long to the well, yet at last it comes broken home: So though men escape long vnpunished for sin, yet shall they not alwaies be fréed: for there will come a day of reuenge, a day that will pay them home for all. Thus you sée that impunity leadeth numbers to destruction: that is, when men are let alone, & not smitten by the hand of God, nor punisht by Law of the Magistrate.

The first Gate is the beholding of other mens déeds: for when some men that haue led a wicked and vngracious life, and haue been notorious sinners euen to the world-ward, so that euery man could point at them, if vpon their deathbed they say a few good words

and

and cry God mercy, and say their prayers, and forgiue all the world, and so die quietly, it is maruellous to heare how the foolish people of the world will exalt them, and iustifie them, saying, He made a very good end as any man could make, and dye as quietly as a lambe, and set all things in good order before he died. Hereupon another wicked and monstrous varlet is encouraged to sin: for, thinketh hee, such a man liued as wickedly and loosely as I, or any man else, and yet he made a very good end, and why may not I do so too? But alas these mens eyes are bleared, for to dye quietly is not to dye godly, to cry God mercy for fashion sake, is not to haue God mercifull, to say a few prayers with teeth outward, is not to dy in the faith of Christ, for many doe this, and yet dye miserably.

The last Gate is hope of long life: this is affirmed by our Lord concerning the rich worldling who when he felt the world come in vpon him, with full stream, said he would pull downe his barnes & build greater, and say to his soule, Soule, habes multa bona reposita in annos multos, requiesce, comede, bibe, oblectare: Thou hast much goods layd vp for many yeares, liue at ease, eate, drink,

and

and take thy pastime. But our Sauiour cals him foole for flattering himselfe in security, and promising vnto himselfe long life: moreouer, hee plainly telleth him that the same night hee should make a hellish & miserable end. Note I pray you how Iesus Christ the fountaine of all wisdome, calleth this man a foole, and yeeldeth a reasō thereof, to wit, because he gathered riches to himselfe, & was not rich in God, hee had great care for this life, and none at al for that which is to come. So then it followeth, that all such are meere fooles indeed & may be chronicled for fooles. (howsoeuer they be taken and reputed in the world) which haue much care for their bodies and none for their soules: great care for this life, and none at all for that which is to come. Wel, let all such prophane worldlings as dreame and dote of long life (and therefore defer the day of their repentance vnto God) take heed by this mans example that they reckon not without their host, and be suddenly snatched away in the midst of all their pleasures and iollities, as Iob saith, Some dye in their full strength being in all ease and prosperity, their brests are full of marrow. We see therefore how dangerous a thing it is for men to flatter and sooth vp

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Via arctissima, the way is very strait, my little flock speake thus one to another; Come let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob: Et docebit nos vias suas: and hee will teach vs his waies, and we will walke in his paths, for we will no longer follow the multitude, nor walke in the waies of the wicked: but wee will visit the true Church whereas the people are taught by Gods pure word. The Prophet Hoseas saith; the wayes of the Lord are strait, and the iust shall walke in them: but the wicked shall fall therein. So saith the Prophet Dauid. The Scriptures are a guide for our feet. So saith the old Father Origen, Clausum est negligentibus, invenitur quærentibus. It is shut from the negligent: but it is open to them that seeke and knock for it. St. Clemens Alexandrinus saith also, Audite qui estis longe, audite qui prope: nullis celatum est verbum, lux est communis, omnibus illucescit hominibus: nullus est in verbo cimerius, festinemus ad salutem, ad regenerationem: Harken yee that be far off, hearkē ye that be nere, the word of God is hid from no man, it is a light common to all men, there is no darknes in Gods word: let

Mich. 2. 3 Alluding to Mount Sion where the visible Church then was.

Oseæ vlt. Cap. vlt. ver.

Psal. 118.

Orig. Ex. Hom. 9.

for vs made [illegible] to saluation, to regenera-
tion. Fulgentius writeth, In Scripturis abundat, & quod robustus comedat, & quod paruulus sugat: In the Scriptures of God, there is plenty sufficient, both for the strong to eate, and the little one to sucke. So saith Irenæus, Scripturæ in aperto sunt, & sine ambiguitate, & similiter ab omnibus audiri possunt: The Scriptures are plaine, and without doubtfulnesse, and may be heard indifferently of all men. So saith Chrysost: Omnia clara & plana sunt in Scripturis diuinis, quæcunque necessaria, manifesta sunt: Whatsoeuer thing is necessary for vs, is alwaies manifest So saith Epiphanius, lib. 2. So saith S. Ierome, in Psal. 86. So to conclude, saith Gregorie. It is a streame, wherein the little Lamb may wade, and the great Elephants may swim. Therefore lift vp your heads yee gates, & lift vp your selues you euerlasting doores, and the King of glory shall come in. For the Lord hath chosen Syon, and loueth to dwell in it, saying: This is my rest for euer, here will I dwell, for I haue a delight therein, Psal. 132. 13, 14.

Lastly, our Sauiour Christ saith, that many that seeke to enter in shall not be able: noting thereby that euen of tthat seeke, many

ulg. in ser. confessor.

rys. in Thes. om. 3.

reg. in Ep. Leand.

al. 24. euate rtæ aterles.

many shall seek short, because they seeke him not aright. Esaias saith also, Except the Lord of hosts had left vs a seed, we had bin as Sodom, and like to Gomorrah. The Apostle alleageth out of the Prophets, that the Lord will make a short account in the earth, and gather it into a short summe with righteousnesse. The Prophet Amos giueth good counsell, saying: Seek the Lord and ye shall liue: seeke good and not euill: hate the euill, and leue the good, and establish iudgment in the Gate. It may be that the Lord of hosts will be mercifull vnto the remnant of Ioseph. Esay 1.9 Esa.10. Rom.9.2 Amo.5.1

The reason why many which seeke to enter into eternall life shall not be able. God hath appointeth vnto euery man that liueth in the Church a certaine time of repentance and comming to Christ, and hee which misspendeth that time and is not made Christian then can neuer be saued. This made our Sauiour Christ to weepe for Ierusalem, and say; O if thou hadst knowne at the least in this thy day, those things which belong to thy peace: but now are they hidden from thine eyes. And he further signifieth the destruction of Ierusalem: because she knew not the time of her visitation. Here we learn that the neglecting of this time is one cause, why not one or two, but many shall seeke to Verse 44. Luk. 9. 2.

enter into the kingdome of heauen, and yet shall not be able. It is a marueilous thing that they which seeke to be saued should perish: but the fault is theirs, which seek when it is too late.

Nine things required.

There are nine things required of all that shall be saued by Christ.

1 He must be a new creature, 1 Cor. 5. 17.

2 He must liue, not after the lusts of men, but after the will of God, 1 Pet. 4. 2.

3 Hee must bee zealous of good workes, Tit. 2. 14.

4 He must dye to sinne, and liue to righteousnesse, Rom. 6. 14.

5 He must be holy & vnblamable, Col. 2. 6

6 He must so walke as Christ hath walked, Iohn 2. 6.

7 He must crucifie the flesh with the affections and lusts, Gal. 5. 24.

8 He must walke, not after the flesh but after the Spirit, Rom. 8. 1.

Last of all, he must serue God in holinesse and righteousnesse all the dayes of his life, Luke 1. 75.

If these things be in you in some measure of truth, then your hope is currant, sound, and good, otherwise it is nothing worth. For in vaine do men say they hope to be saued by Christ, when as they walke wickedly and dis-

dissolutely: the reason hereof, because the members must be suitable to the head: But Christ our head is holy, therefore wee his members must be holy also: as it is written; Be holy, for I am holy. Otherwise if wee will ioyne prophane and vnholy members to our holy head Christ, then we make Christ a monster; as if wee should ioyne swearers, drunkards, whoremongers, and such like, to be the members of Christ, & to haue life and saluation by him. But the case is far otherwise: For first of all, before a Christian can come to haue an inward feeling and true vnderstanding of these things, there are fiue other speciall things, to be required of euery true Christian which liueth in the Church. 1 Pet. 1. 16

First, the acknowledgment of sins committed against the Law of the Lord.

Secondly, the acknowlegment of Gods angry countenance to be most iustly bent against him for his sinnes.

Thirdly, an inward sorrow and paine of the heart and soule for sinne.

But here we are most warily to take heed that we content not our selues with these three former points, for if we doe, the vilest firebrands in hell, Iudas, Pharo, Saul, Herod, Achitophel, & such like, shall go before vs, or be our equals, in the profession of repentance.

There are two manner of repentances, the one, a true repentance to life: the other a false repentance to death: as we may see by Iudas, who is said to haue repented, & which is more, to haue confessed his fault, & which is most of all, to haue made restitution: and yet it is a false repentance: and why? because it sprang not of a true faith, but as before. Peter repented and wept bitterly, and was saued thereby, though hee neuer made confession nor satisfaction: and why? because it sprang of a true & liuely faith in Christ.

Quid ergo est? What is it then that is required at our hands? these two things subsequent most chiefly and principally, which may be well called Vltima & summa, the last and highest of all: that is, a perfect hatred, loathing and detesting of sinne. For such onely begin to cease from sinne.

Lastly, the acknowledgement of the mercy of God offered in that one Redeemer and only Mediator betweene God and man, the man Christ Iesus, with a ful perswasion of the heart, a sure confidence of an assured rest of conscience grounded vpon the promise of Gods mercy, that we shal be freely accepted with God in Christ: for that,

1 Tim. 2. 5.

First our sinnes are purged in his blood, 1 Ioh. 1. 2. Esay 53.

Secondly,

Secondly, his righteousnesse is imputed vnto vs. Rom 4.1. 1 Cor.1.30.

The Fathers looked for none other righteousnes then this righteousnes of Christ: as the Apostle Paul proueth sufficiently by that one example of Abraham, who is said to rest himselfe vpon that righteousnesse of faith, which is the righteousnesse which God giueth vs in Christ apprehended by faith only

The Apostle S. Peter who fell most dangerously, cōforted himselfe with this righteousnesse, and all men that will beleeue his doctrine, affirming that we cannot be saued with siluer or gold, but with the precious blood of Iesus Christ, as of a lamb vndefiled. 1 Pet. 18. 19.

Here then we see what is required of all that shall be saued by Christ: which things, if we doe beleeue with a liuely faith, planted and grounded vpon the sure promises of Gods mercy offered vnto vs in Christ, and not doubting thereof, but with all diligence keepe and performe the promises aforesaid, then wee shall be assured to enter in at the strait gate and narrow way leading vnto eternall life. Saluation is the gift of God, which he freely bestoweth vpon all that seeke him aright. This is eternall life to know the Father and him whom he hath sent, Iesus Christ. We must seeke God aright. Ioh. 17.3.

h.14.15. But some perhaps will say, how shall wee séeke him aright? I answer, Dilige Deum, & mandata eius obserua: Loue God, and kéep his Commandements. Hereby shal all men know that you séeke him as you ought. S. Augustine speaking of this matter, saith; Da amantem & sentit quid dico, si autem frigido loquor, nescit quid loquor: Giue me a man that is in loue with God, and he séeth this to be true which I say, but if I talke to a cold Christian, he vnderstandeth not what I say

And this is the cause why Christ talking of the kéeping his Commandements, repeateth so often this word loue, as the surest cause of kéeping the same: for want whereof in the world, the world kéepeth them not, as there he sheweth? If ye loue mee keepe my
hn 14. Commandements. Againe, He that hath my
o. 13. 15. Commandements and keepeth them, hee is he that loueth me. And againe, Hee which loueth me will keepe my Commandements. Sée what St. Augustine exhorts vs vnto; Ama amorem illius: Loue this his loue: Hee
sal. 32.25 deserues & requires loue. O loue the Lord,
sal.75.10 saith the Prophet Dauid, all his Saints. If no loue, no Saints: and yet not true loue vnlesse faith: ye that loue the Lord sée that you hate euill and doe good, séeke the Lord and yée shall liue for euermore.

Can

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Can God bestow better things vpon his children then eternall life? who is the efficient cause of saluation by the working of the Holy Ghost in the hearts of his children, through faith in Christ Iesus. For faith is the testimonie of Gods Spirit, which Spirit doth not only speake within vs, but also perswadeth vs of the good grace of God, towards vs, by arguments drowne from our frée redemption in Christ. Rom.8.1

Lastly, the same spirit mortifieth sin in vs, and quickeneth our mortall bodies, to bring forth most swéet & plesant fruits vnto God. Rom 8. Gal. 5.

This brédeth that inward solace, ioy and peace which the minde and conscience hath with God, because it is frée from the bondage of sinne, the curse of the Law, &c. and restored to grace againe.

This ioy and solace of a good conscience, the Apostle calleth the Kingdome of God, Rom.14.17. And an especiall fruit of the holy Ghost: Gal.5.22. And a sure consequent of our iustification by faith, Rom.5.1. and the Child of God in all his troubles comforteth himselfe therewith as with a feast. Dauid longed for this ioy, as appeareth in his earnest prayer for it, where he cryeth saying; restore to me the ioy of thy saluation, & establish me with thy free spirit. Many which Pro.25. Psal.51

séeke to enter in at the strait Gate, shall not be able. Wherefore thou secure worldling, thy conscience telleth thée that thou hast not yet sought the Lord aright: thou hast not yet repented, and thou art not yet a liuely member of Iesus Christ. And further thou knowest, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. God may call thée forth of the world the next yeare, the next houre: yea he may strike thée with a sudden death at this very present. And in very truth, if thou goest forth of this world being no repentant sinner, thou goest damned to hell. Therefore delay not one minute of an houre longer, but with all speed repent and turne vnto God and bring forth
3.8. fruits worthy amendment of life, that al thy sinnes may be done away, when the day of death or the day of iudgement shall be. And doe not thinke with thy selfe it shal be sufficient to defer thy turning vnto God till thy last day, for late repentance is seldome true repentance. And he which continueth long in any sin, is in a dangerous case. If a man lye long sicke in any disease, hee will scarce recouer his former health: and he which is growne in the custome of any sinne, and the sin is become ripe in him, it is a thousand to
8 1 5 one hee is neuer saued, according to that of

Saint

Saint Iames; Sinne being perfited bringeth forth death.

Let vs therefore without any delay repent and turne vnto God: for if we liue in this world, not being true Christians, wee are far more vile then the baseſt creatures of all euen the dog or toad. For first we are nothing else but a filthy dunghil of all abhomination & vncleanneſſe, the ſtinke whereof hath infected heauen and earth, and no perfumes could euer allay it in the noſtrils of God, but only the ſuffering of Christ being a ſacrifice of a ſweet ſmelling ſauour to God. We make it very dainty to come neere a lazer man full of botches, blaines and ſoares, but much more are theſe men to be abhorred which haue lyen many yeers ſtarke dead in ſins and treſpaſſes: and therefore now doe nothing else but rot and ſtinke in them like vgly loathſome carions. Tit. 2. 10. Rom. 8. 1. Epheſ. 5. 1. Epheſ. 2. 4.

Againe, if we liue as ſecure worldlings & carnall Goſpellers, and not as true Chriſtians, we are in danger of all the iudgments of God, ſo that euery moment ſome of them may befall vs. We may periſh ſuddenly by water, with the old world: we may be conſumed with fire & brimſtone with Sodom and Gomorrah: we may be ſwallowed vp of the earth with Corah, Dathan, and Abiram.

we may hāg our ſelues with Iudas, we may haue our braines daſhed out againſt the ground & be eaten vp of dogs with Iſabel, we may die in hardnes of heart with Pharaoh, we may deſpaire with Cain and Iudas, we may be ſtricken with ſudden death with Ananias and Saphira his wife: we may be eaten of wormes with Herod, we may bee ſmitten that wee cannot heare Gods word with Foelix, wee may void our guts at the ſtoole with Arrius, we may cry at our death that we are damned with Latomus, we may be left vnto our ſelues to mocke, blaſpheme, and renounce Chriſt with Iulian the apoſtata, and wee may ſuffer many more fearefull
eut. 34. iudgements, whereof the Lord hath great ſtore, and tend to the confounding of them
ſay 4. that will not bee humbled vnder his hand: Contrariwiſe, the true Chriſtiā is ſo far out of the reach of Gods iudgements, that they cannot hurt him. Chriſt is a couering and a cloud vnto thee againſt the heat and tempeſt
x. Ix. 22. of Gods iudgement, when a mans heart is ſprinkled with the blood of this immaculate lambe, al the plagues of God paſſe ouer him. In the deſtruction of Ieruſalem the righteous beare a marke in their forehead and are ſaued. Therefore let him that regards his owne ſafely become a Chriſtian.

Now

Now because you sée that there be many strong barres and stops out of heauen, and a very wide passage vnto hell, the best counsell therefore I can giue you, if it were for my life, is to be much exercised in the word of God, both in the hearing, reading, and meditation therof, and also to purchase vnto your selues the sincere ministery of the Gospell & to make conscience to liue vnder it, estéeming your selues happy if you haue it, though you want all other things: & vnhappy, if you haue it not, though you haue all other things. For it is a péereless pearle, and an incomparable Iewell: for the purchasing whereof we are aduised by our Lord Iesus to sell all that wee haue, rather then to goe without it. Againe, our Sauiour Christ giueth the same counsel to the Church of Laodicea, in these words: I counsell thée to buy of me gold tryed by the fire, that thou mayest be rich, and white raiment that thou maiest be cloathed, & that thy filthy nakednesse doe not appeare: and anoint thine eye with eye-salue, that thou mayest sée: where you sée the word of God is compared to most precious gold, wherby we are made spiritually rich: and to glittering attire, wherewith our naked soules are cloathed, and to an eye-salue, wherewith our spiritu-

Zach. 9.

Mat. 13.

Apoc. 3.

all

all blindneſſe is cured. Wee are aduertiſed alſo by Jeſus Chriſt, whoſe counſell is euer the beſt, that wee ſhould buy theſe things whatſoeuer they coſt vs. The ſame counſel alſo giueth wiſe Salomon, ſaying; Buy the truth, but ſel it not. So then we ſée the counſell which herein I giue thée is not mine owne, but the counſell of Jeſus Chriſt himſelfe, and Salomon the wiſe; Ego fidenter dico: I ſpeake boldly: and who can or who dare ſpeake againſt their counſell.

Pro.23.23.

Now as I haue aduiſed you to be much exerciſed in the hearing, reading & meditation of Gods word, which is indéed good, profitable and neceſſarie: yet you muſt of neceſſitie frequent preaching of the Word, the ſound preaching the Goſpell: which is the chiefeſt and moſt principall meanes which God hath ordained and ſanctified, for the ſauing of mens ſoules: as it is plainely ſet down. Whē the world (by wiſedome) knew not God, in the wiſdome of God, it pleaſed God by the fooliſhnes of preaching to ſaue them that beléeue. For the word preached is the ordinary meanes to worke faith, which indéed is confirmed by hearing, reading, meditation in the word, prayer, &c. as it is written. How ſhall they call on him, in whom they haue not beléeued? and how ſhall they

1. Cor. 1. 21

Rom. 10. 14.

beleeue

beléeue in him whom they haue not heard? and how shal they hear without a Preacher?

For that Niniue repented at the preaching of Ionas. It was therefore the word of the Lord preached by the Ministery of Nathan, that was the instrumentall cause of King Dauids hearty repentance, as Samuel recorded it, and he confesseth it in the 51 Psal. 2 Sam. 12.

Here then you sée, that the chiefest and most principal meanes which God hath ordained & sanctified for the saving of soules, is the word of God preached, and faith is thereby increased and wrought in the hearts of the hearers: As Saint Paul saith; Faith is wrought by the word of God preached. Ro. 10.1

Faith doth not onely heare the word, receiue the word, vnderstand the word, reioyce in the word, for thus farre many hypocrites haue gone in the profession of faith, as appeareth by the séede sowne in the stony ground, he heareth the word, & incontinently with ioy receiueth it, yet hath he no root in himselfe, and dureth but for a season, for as soone as tribulation or persecution commeth because of the word, by & by hee is offended. But faith also openeth the most secret part of the heart, & therein hideth the word of God as a most precious iewel in a treasure house for the good vses which God hath appointed. Mat. 13. 21.

And

And of this keeping of the word in the secret of the heart, these places doe testifie.

1 Prou. 4. 10. My sonne harken vnto my words, encline thine eare vnto my sayings: let them not depart from thine eies, but keep them in the midst of thine heart.

2 Psal. 119. 11. I hid thy promises in mine heart that I might not sinne against thee.

3 Psal. 51. Behold thou louest truth in the inward affections, therefore hast thou taught me wisdome in the secret of my heart.

4 Luke 2. 19. But *Mary* kept all these sayings and pondered them in her heart. Againe, Verse 52. His Mother kept all these sayings in her heart.

For if the word of God be not well wrapped in the heart, it shall be soone vncouered, discryed and deuoured of some aduersary, or some euill weed will grow there withall and choake it, as appeareth in the euill hearers who are compared to the seed which was
13. 22 sowed among thornes. He heareth the word but the care of the world, and the deceitfulnesse of riches choake the word, and hee is made vnfruitfull.

But the immortall and euerlasting seed which was sowed in the good ground, was so deepely rooted in the heart of S. Ieremie that he cryed out against such euill hearers saying;

saying; His word was in my heart as a burning fire shut vp in my bones: & I was weary with forbearing, and I could not stay, for I had heard the rayling of many, and feare on euery side: And, Cha. 23. 9. Mine heart breaketh within me because of the Prophets, all my bones shake. I am like a drunken man and like a man whom wine hath ouercome; for the presence of the Lord, and for his holy words: Verse 29. Is not my word like fire (saith the Lord) and like a hammer that breaketh the hard stone? Ier. 20. 9. 10.

Now dearely beloued, this doctrine which I teach you is not mine owne, it is the doctrine of Iesus Christ, which conuerteth the soule, which teacheth the word of God truly and guideth the hearts of euery true Christian, the plaine mans path-way in at the strait gate, leading to euerlasting saluation.

Awake thou therefore that sleepest in the bed of sinne, and make thy flinty heart to bleed and shed riuers of teares betimes, in bewailing of thy sins: and be hartily sory for them, and stand vp from the dead and Christ shall giue thee light: open thine heart without any further delay to receiue Christ, and then he will come and binde the strong man Satan, and cast him out, and dwell in thee himselfe. Then the gates of hell shall neuer preuaile against thee: then shalt thou enter

with Christ in at the strait gate and narrow way which leadeth vnto eternall life, and there dwell with him for euer.

Psal. 118. 19,20. Open therefore vnto vs, O Lord, the gate of righteousnes, that we may goe into them and prayse thy holy name. This is the gate of the Lord, the righteous shall enter into it and praise him for euermore.

The God of peace which brought againe from the dead, The Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting couenant, make vs perfect in al good works, cut off al lets and hindrances both within vs and without vs: sanctifie vs throughout, amend all our imperfections, & kéep vs blameleſſe vntill the day of his most glorious appearing, that we may enter with him into his heauenly kingdome: to whom with the Father and holy Spirit, one God in Trinity, and Trinity in Vnity, be all blessing and glory world without end.

Soli Deo gloria.